Tuesday *May* the first, 1660.

Ordered,

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And that Mr. Swinfin do give him notice thereof.

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Richard Baxter's

Farewel Sermon,

Prepared to have been

Preached to his Hearers

AT

Kidderminster

At his departure, but forbidden.

LONDON,

Printed for *B. Simmons*, at the *Three Golden Cocks* on *Ludgate-Hill*, at the West End of *St. Pauls*, 1683.

To the Inhabitants of the Burrough and Forreign of *Kidderminſter* in the County of *Worceſter*,

Dear friends,

WHile I was lately turning up the rubbiſh of my old Papers, I found this Sermon in the bottom, which I had quite forgotten that I kept, but thought it had been caſt away with many hundred others. Much of the laſt ſheet was added to the Sermon after I came from you; and I remember that when I intended to ſend you this Sermon as my farewel, I durſt not then have ſo much converſe with you, for your own ſakes, leſt it ſhould raiſe more enmity againſt you, and your diſpleaſing circumſtances of religious practice, ſhould be ſaid to come from my continued Counſels to you.

I have lately taken my farwel of the World, in a Book which I called **My Dying Thoughts**: *My pain of Body and debility increasing, and my Flesh being grown to me more grievous than all my enemies or outward troubles, I remembred the benefit I often received upon your Prayers; and craving the continuance of them till you hear of my dissolution, therewith I send this, as my special farewel to your selves, whom I am bound to remember with more than ordinary Love and Thankfulness, while I am*

Richard Baxter.

John

John 16. 22.

And ye now therefore have ſorrow; but I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you.

My dearly beloved in our deareſt Lord,

I Will ſo far conſent to your troubled thoughts of this unwelcome day as to confeſs that to me as well as you, it ſomewhat reſembleth the day of death. 1. Death is the ſeparation of the deareſt conſorts, Soul and Body: And how near the *Union* is betwixt us, both that of *Relation*, and that of *Affection*, which muſt admit this day of ſome kind of diſſolution, I will rather tell to ſtrangers then to you. 2. Death is unwelcom both to *Soul* and *Body* of itſelf; (though it deſtroy not the *Soul* it doth the *body.*) So dear Companions part not willingly. Your hearts and Mine are here ſo over forward in the application, that words may be well ſpared where ſenſe hath taken ſo deep poſſeſſion. 3. Death is the end of *humane converſe* here on earth. We muſt ſee and talk with our friends here no more. And this our ſeparation is like to end that converſe between you and me, which formerly we have had in the duties of our Relations. We muſt no more go up together as formerly to the houſe of God; I muſt no more ſpeak to you publickly in his name, nor ſolace my own ſoul in opening to you the Goſpel of Salvation, nor in the mention of his Covenant, his Grace, or Kingdom: Thoſe Souls that have not been convinced and Converted, are never like to hear more from *me*, for their conviction or converſion. I have finiſhed all the inſtruction, reproof, exhortation and perſwaſion, which ever I muſt uſe in order to their ſalvation. I muſt ſpeak here no more to inform the ignorant, to reform the

wicked, to reduce the erroneous, to ſearch the hypocrite, to humble the proud, to bow the obſtinate or to bring the worldly, the impenitent and ungodly to the knowledge of the world, themſelves and God. I muſt ſpeak no more to ſtrengthen the weak, to comfort the afflicted, nor to build you up in faith and holineſs. Our day is paſt, our night is come when we cannot work as formerly we have done! My opportunities here are at an end. 4. Death is the end of *earthly comforts*: And our ſeparation is like to be the end of that comfortable communion, which God for many years hath granted us. Our publick and private communion hath been ſweet to us: The Lord hath been our Paſtour, and hath not ſuffered us to want: He made us lye down in his pleaſant paſtures, and hath led us by the ſilent ſtreams! *Pſal.* 23. 1, 2. He reſtored our Souls, and his very Rod and Staff did comfort us. But his ſmiting & ſcattering time is come. Theſe pleaſures now are at an end. 5. Death is the end of humane *labours*: There is no plowing or ſowing, no building or planting in the grave. And ſo doth our Separation end *the works* of *our mutual relation* in this place. 6. Death is the effect of painful ſickneſs, and uſually of the folly, intemperance or overſight of our ſelves. And, though our conſcience reproach us not with groſs unfaithfulneſs, yet are our failings ſo many, and ſo great, as force us to juſtify the ſeverity of our father, and to confeſs that we deſerve this rod. Though we have been cenſured by the world, as being over ſtrict, and doing too much for the ſaving of our own and others Souls, yet it is another kind of charge that conſcience hath againſt us: How earneſtly do we now wiſh that we had done much more? that I had preached more fervently, & you had heard more diligently, and we had all obeyed God more ſtrictly, and done more, for the Souls of the ignorant, careleſs, hardened ſinners that were among us? It is juſt with God that ſo dull a preacher ſhould be put to ſilence, that could ever ſpeak without tears and fervent importunity, to impenitent ſinners, when he knew that it was for no leſs than the ſaving of their Souls, and foreſaw the joys which they would loſe, and the torment which they muſt endure, if they repented not. With what ſhame & ſorrow do I now look back upon the cold and lifeleſs Sermons which I preached? and upon thoſe years neglect of the duty of private inſtructing of your families, before we ſet upon it orderly and conſtantly? Our deſtruction is of our ſelves! Our undervaluings and neglects have forfeited our opportuuities. As good *Melanchon* was wont to ſay, *In vulneribus*

bus noſtris proprias agnoſcimus pennas; The arrow that woundeth us, was feathered from our own wings. 7. Death uſeth to put ſurviving friends into a dark and mourning habit. Their lamentations are the chief part of funeral Solemnities. And in this alſo we have our part: The compaſſion of condolers is greater than we deſire. For ſorrow is apt to grow unruly, and exceed its bounds, and bring on more ſufferings by lamenting one; and alſo to look too much at the inſtruments, and to be more offended at them than at our ſins. 8. But Death is the end of all the living. The mourners alſo muſt come after us: And, alas, how ſoon! It maketh our fall more grievous to us, to foreſee how many muſt ere long come down! How many hundred Paſtors muſt ſhortly be ſeparated from their flocks. If there were no Epideicmal malady to deſtroy us, our Miniſtry hath its mortality. Your Fathers where are they? and the prophets, do they live for ever? *Zech.* 1. 5. This made us the more importunate with you, in our Miniſtry, becauſe we knew that we muſt preach to you, and pray with you, and inſtruct you, and watch over you, but a little while. Though we knew not what inſtrument death would uſe, we knew our final day was coming when we muſt preach and exhort and pray our laſt with you! we knew that it behoved us to work while it was day, (and O that we had done it better!) becauſe the night was coming when none could work, *Joh.* 9. 4. 9. And as it is appointed to all men once to die, ſo after death there followeth Judgment. And we alſo have our further judgment to undergo. We muſt expect our hour of temptation: We muſt be judged by men, as well as chaſtened by God: We muſt prepare to bear the reproach and ſlanders of malicious tongues, and the unrighteous cenſures of thoſe that know us not, and of thoſe who think it *their intereſt* to condemn us. And we muſt alſo call our ſelves to judgment: We are like to have unwelcom leiſure, to review the daies and duties which are paſt! It will then be time for us to call our ſelves to account of our preaching and ſtudies, and other miniſterial works, and to ſentence our labours and our lives: And it will be time for you to call your ſelves to account of your hearing and profiting, and to ask, How have we uſed the mercies which are taken from us? Yea God himſelf will judge us according to our works! He will not juſtifie us, if we have been unfaithful in our Little, and have been ſuch as Satan and his inſtruments, the accuſers of the Brethren, do report us. But, if we have been *faithful* we may expect his double juſtification. 1 *By pardon*

he will justify us from our sins. 2. By Plea and righteous sentence he will justify us against the false accusations of our enemies. And that's enough. How small a thing should it seem to us, to be judged of man, who must stand or fall to the final sentence of the Almighty God? 10. The separated Soul and Body do retain their Relations, and the Soul its inclination to a re-union with its Body. And though our *neareſt* obligations may be now diſſolved, and the exerciſe of our communion hindered, yet I know we ſhall never forget each other, nor ſhall the bond of Love which doth unite us, be ever looſed and made void. And ſo much of our Relation ſhall ſtill continue, as is intimated in thoſe texts. 1 *Cor.* 4. 15, 16. 12. 14. *Phil.* 4. 1, *&c.* 11. And the power of Death, will not be everlaſting. A Reſurrection and re-union there will be at laſt. But whether in this world I cannot propheſy. I am apter to think that moſt of us muſt die in the wilderneſs; and that our *night* muſt bear ſome proportion with our *day*. But things unrevealed belong only unto God. It ſufficeth me to be ſure of this, that as our kingdom ſo our comforts are not of this world, and that as Chriſt ſo his ſervants under him, may ſay, Behold, I and the Children which God hath given me, *Heb.* 2. 13. and that we ſhall preſent you as chaſt Virgins unto Chriſt, 2 *Cor.* 11. 2. And *therefore we have preached, taught and warned, that we might preſent you perfect in Chriſt Jeſus.* Col. 1. 28. *For what is our hope, or joy, or Crown of rejoycing? are not even ye in the preſence of our Lord Jeſus Chriſt at his Coming? For ye are our glory and our joy,* 1 Theſſalonians 2. 19, 20.

But yet the Reſemblance between Death and this our ſeparation, holdeth not in all things. 1. It is not I nor any Paſtour, that is the Churches Soul or life. This is the honour of Chriſt the Head. Being planted into him you may live, though all his Miniſters were dead, or all your Teachers driven *into corners*. 2. The continuance of your Church-ſtate dependeth not on the continuance of any one ſingle Paſtour whatſoever. God can provide you others to ſucceed us, that may do his work for you more ſucceſsfully than we. And could I but hope that they ſhould be as able, and holy, and diligent, as I deſire, how little ſhould I partake with you in this daies ſorrows? Had I not given you theſe exceptions, malicious tongues would have reported that I made my ſelf your Life or Soul, and take the Churches to be all dead when ſuch as I are ſilenced and caſt out. But I remember, *Pſal.* 12.

Iſa. 30. 20.

Though

Though what I have said, and what you feel, may make you think, that a funeral Sermon is most seasonable on such a day, yet I have rather chosen to preach to you the doctrine of Rejoycing; because you sorrow not as men that have no hope: and because I must consider what tendeth most to your strength & stedfastness; And that you may see herein, I imitate our Lord, I have chosen his words, to his troubled Disciples, before his departure from them, *Joh.* 16. 22. And, though I make no question but it will be said with scorn, that thus I make my self as Christ, & that I seditiously encourage you by the expectations of my restitution, yet will I not therefore forbear to use my Saviours Consolatory words; But will remember to whom and on what occasion he said, *Every plant which my heavenly Father hath not planted shall be rooted up: Let them alone, they be blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch*, Math. 15, 13. 14.

The words are Christs Comforts to his Orphane, Sorrowful Disciples, expressing first their *present* Condition, and that which they were now to tast of, and secondly their *future* state: Their *present* case is a state of sorrow, because that Christ must be taken from them: Their *future* case, will be a state of *joy*, which is expressed 1. *In the futurity of the cause* [*But I will see you again.*] 2. In the *promise* of the effect: [*and your heart shall rejoice.*] 3. In the *duration* and *invincibility* of it: [*and your joy no man taketh from you*] or [*shall take from you.*] He had before likened their sorrows on this occasion, to the pains of a woman in her Child-bearing, which is but short and endeth in joy. And in relation to that similitude, the Syriack translateth ἀσθένεια [*sickness*] and the Persian translateth it [*Calamity*] some expositors limit the cause of their sorrows, to the *absence* of Christ, or that death of his, which will for a time both shake their faith, and astonish their hopes, and deprive them of their former comforts: And others limit the word [therefore] to the following Crosses or sufferings which they must undergoe for the sake of Christ: And accordingly they interpret the *cause* of their succeeding joy. But I see no reason but *both* are included in the Text; but principally the *first*, and the other consequently. As if he had said [When you see me Crucified your hearts and hopes will begin to fail, and sorrow to overwhelm your minds, and you will be exposed to the fury of the unbelieving World, but it will be but for a moment: for when you see that I am risen again your Joy will be revived, and my Spirit afterwards,

and

and continual encouragements shall greatly increase and perpetuate your Joys, which no persecutions or sufferings shall deprive you of, but they shall at last be perfected in the heavenly everlasting Joys.] The cause of their sorrow is *first his absence*, and next *their sufferings* with him in the World. when the bridegroom is taken from them they must fast; that is, live an afflicted kind of life, in various sorrows: And the causes of their succeeding Joy, are first, his *Resurrection*, and next his *Spirit which* is their *comforter*, and lastly, the *presence* of his *Glory* at their reception into his glorious Kingdom. Their sorrow was to be short as that of a woman in Travail, and it was to have a tendency to their Joy. And their Joy was to be *sure* and *near*, [*I will see you again*] *and great* [*your heart shall rejoice*] and *everlasting* [*your joy no man taketh from you.*]

The sense of the Text is contained in these six Doctrinal propositions.

Doct. 1. *Sorrow goeth before joy with Christs Disciples.*

Doct. 2. *Christs death and departure was the cause of his Disciples Sorrows.*

Doct. 3. *The Sorrows of Christs Disciples are but short*: It is but [*Now.*]

Doct. 4. *Christ will again visit his Sorrowful Disciples*: though at the present he seem to be taken from them.

Doct. 5. *When Christ returneth or appeareth to his Disciples, their sorrows will be turned into joy.*

Doct. 6. *The joy of Christians in the return or reappearing of their Lord, is such as no man shall take from them.*

Of these by Gods assistance, I shall speak in order, and therefore be but short on each.

Doct. 1. *Sorrow goeth before joy with Christs disciples.*

The evening and the morning make their day. They must sow in tears before they reap in joy; They must have trouble in the World, and peace in Christ. God will first dwell in the coptrite heart to prepare it to dwell with him in glory. The pains of travail must go before the joy of the beloved birth.

Qu. *what kind of sorrow is it that goeth before our joy.*

Ans. 1. There is a sorrow *positively sinful*, which doth (but should not) go before our joy. Though this be not meant (directly) in the text, yet is it too constant a foregoer of our comforts. It is not the joys of Innocency that are our portion, but the joys of Resto-

Restoration: And the pains of our disease go before the ease and comfort of our recovery: we have our *worldly sorrows*, and our *passionate* and *pievish sorrows*; like *Jonas*'s for the withering of his gourd. According to the degree of our remaining corruption, we have our sorrows, which must be sorrowed for again. Sometimes we are troubled at the providences of God, and sometimes at the dealings of men; at the words or doings of enemies, of friends, of all about us: we are grieved if we have not what we would have, and when we have it, it becomes our greater grief: nothing well pleaseth us, till we so devote our selves to please our God, as to be pleased in the pleasing of him.

2. And we have our sorrows which are sinful through our *weakness* & *imperfection* when through the languishing feebleness of our Souls, we are overmuch troubled at that which we may lawfully sorrow for with moderation. When impatience causeth us to make a greater matter of our afflictions than we ought. If God do but try us with wants or Crosses; if we lose our friends, or if they prove unkind; we double the weight of the Cross by our impatiency. This cometh from the remnants of unmortified *selfishness*, *carnality* and *overloving earthly things*. Were they less loved, they would be less sorrowed for. If we had seen their vanity and mortification had made them nothing to us, we should then *part with them* as with *vanity and nothing*. It's seldom that God or men afflict us, but we therefore afflict our selves much more. As the destruction of the wicked, so the troubles of the godly is chiefly of themselves.

3. There is a *meer natural* suffering or sorrow, which is neither morally good or bad: As to be *weary with* our labour, to be *pained* with our diseases; to be *sensible* of hunger and thirst, of cold and heat; to be averse to death as death (as Christ himself was;) and at last to *undergo it*, and lie down in the dust. There are many sorrows which are the *fruits* of sin, which yet in themselves are neither sin nor duty.

4. There are *castigatory sorrows* from the hand of God, which have a tendency to our cure, if we use them according to his appointment. Such are all the foresaid natural sufferings, considered as Gods means and instruments of our benefit. He woundeth the Body to heal the Soul. He lanceth the sore to let out the corruption: He letteth us blood to cure our Inflamations and Apostemated parts. He *chasteneth* all that he *loveth* and *receiveth*; and we must be *subject* to a chastening Father if we will *live*. For he doth

Heb. 12. from v. 1. to 14.

doth it for *our profit, that we may be partakers of his holiness.*

5. There are honourable and gainful sufferings from blind malicious wicked men, for the cause of Christ and righteousness. Such as the Gospel frequently warneth believers to expect. These are the sorrows that have the promises of fullest joy. Not that the meer suffering in itself is acceptable *to God*. But the Love which is manifested by suffering for him, is that which he cannot but accept. So that the same measure of sufferings are more or less aceptable, as there is more or less Love to God expressed by them: and as the honor of Christ is more or less intended in them. For to give the
1 Cor. 13.3. body to be burned, without Love, will profit us nothing. But when the *cause* is Christs, and the *heart* intendeth him as the end
Matth. 5. 10, 11, 12. of the suffering, then, *Blessed are they which are persecuted for righteousness sake, for theirs is the Kingdom of heaven*, &c.

6. There are *penitential* and *medicinal sufferings*, for the killing of sin, and helping on the work of grace, which are made our *duty*. In the former we are to be but *submissive patients*; but in these we must be *obedient agents*, and must inflict them on our selves. Such are the sorrows of contrition and true repentance. The exercises of fasting, abstinence and humiliation. The grief of the Soul for Gods displeasure, for the hiding of his face, and the abatement of his graces in us. And all the works of mortifying self-denyal (and forbearing all forbidden pleasures) which God doth call his servants to: Though in the *Primitive* and *Principal* part of Holyness, there is nothing but what is sweet and pleasant to a Soul, so far as it is holy: (As the Love of God and the Love of others, and worshipping God and doing good, and joy, and thanks, and praise, and obedience, *&c.*) Yet the Medicinal parts of grace, or holiness, have something necessarily in them that is bitter, even to nature as nature, and not only as *corrupt*, such as are contrition, self-denyal, mortification, abstinence, as aforesaid.

7. There are Charitable sorrows for the dishonour of God, and for the sin and hurt and miseries of others. These also are our *Duties* and we must be Agents in them as well as Patients. As we must first pray for the Hallowing *of the name of God, and the coming of his kingdom, and the doing of his will, on earth as it is done in heaven*! So we must most grieve for the abuse & dishonor of Gods name, the hindering of his Kingdom, and the breaking of his Laws, that so many Nations see not the Peril, and know not God, and have not the Gospel or will not receive it; but live in rebellion against

their

their maker, and in blindneſs, obſtinacy and hardneſs of heart, and are given up to commit uncleanneſs with greedineſs: that ſo many nations which are called Chriſtians, are captivated in ignorance and ſuperſtition, by the blindneſs, pride, carnality and covetouſneſs of their uſurping, ſelf-obtruding *Guides*. That ſo many men profeſſing Chriſtianity have ſo little of the knowledge, or power of what they generally and ignorantly profeſs, and live to the ſhame of their profeſſion, the great diſhonour and diſpleaſure of their Lord, and the grief or hardening of others: that the Church of Chriſt is broken into ſo many ſects and fractions, poſſeſſed with ſuch an uncharitable deſtroying zeal againſt each other, and perſecuting their Brethren as cruelly as Turks and Heathens do! that the beſt of Chriſtians are ſo few and yet ſo weak and lyable to miſcarriages; All theſe are the matter of that ſorrow which God hath made our duty. And all theſe ſorts of ſorrow do go before a Chriſtians fulleſt joy. Eph. 4. 18, 19.

Reaſ. 1. God will have ſome conformity between the *order* of *Nature* and of Grace. Non-entity was before created entity: The evening before the morning: Infancy before maturity of age: weakneſs before ſtrength: The buried ſeed before the plant, the flower and fruit: And infants cry before they laugh; weakneſs is ſoon hurt, and very querulous! No wonder then if our ſorrows go before our joys.

2. *Sin goeth before grace*, and therefore our ſorrows are before our joys. The ſeed is firſt fruitful which was firſt ſown. Joy indeed hath the elder Parent *in eſſe reali & abſoluto*, but not *in eſſe cauſali & relativo*. We are the Children of the firſt Adam, before we are Children of the ſecond; we are born fleſh of fleſh, before we are born Spiritual of the Spirit. And where Satan goeth before Chriſt it is equal that ſorrow be before joy. 1 Cor. 15. John 3. 6.

3. Our gracious Father and wiſe Phyſician, doth ſee that this is the fitteſt method for our cure. That we may *deny our ſelves*, we muſt know how little we are beholden to our ſelves; and muſt ſmart by the fruit of our ſin and folly before we are eaſed by the fruit of Love & grace. It is the property of the *fleſh* to judg by *ſenſe*, and therefore *ſenſe* ſhall help to mortify it. The frowns of the World ſhall be an antidote againſt its flatteries. It *killeth* by *Pleaſing* and therefore it may help our cure by *diſpleaſing* us. Loving it is mens undoing; and *hurting us* is the way to keep us from overloving it. Theſe wholſom ſorrows do greatly diſable our moſt dangerous

temptations,

temptations; and preserve us from the pernicious poyson of prosperity! They rowze us up when we are lazy and ready to sit down: They awake us when we are ready to fall asleep: They drive us to God when we are ready to forget him, and dote upon a deceiver: They teach us part of the meaning of the Gospel: without them we know not well, what [a *Saviour*, a *promise*, a *pardon*, *grace*] and many other Gospel terms, do signify. They teach us to *pray*, and teach us to *hear* and *read* with understanding; They tell us the value of all our Mercies, and teach us the use of all the means of grace. They are needful to fix our flashy, light, unconstant minds. Which are apt to be gazing upon every baite, and to be touching or tasting the forbidden fruit; and to be taken with those things, which we had lately cast behind our backs, till medicinal sorrow doth awake our reason and make us see the folly of our dreams. Yea if sorrow check us not and make us wise, we are ready to lay by our grace and wit, and to follow any goblin in the dark, and like men bewitched, to be deceived by we know not what, and to go on as a bird to the fowlers snare, as an ox to the slaughter, and as a Fool to the correction of the stocks.

Prov. 7. 22, 23.

4. Moreover precedent sorrows, will raise the price of *following Joys*. They will make us more desirous of the day of our deliverance, and make it the welcomer to us when it comes. Heaven will be seasonable after a life of so much trouble, and they that come out of great tribulation, will joyfully sing the Praises of their Redeemer.

Rev.

5. And God will have the members conformed to their *Head*: This was Christs method, and it must be ours. We must take up the Cross and follow him if ever we will have the Crown; and we must suffer with him if we will be glorifyed with him. Though the will of God be the Reason which alone should satisfy his creatures yet these Reasons shew you the Equity and goodness of his wayes.

Luke 14. 28, 33. Rom. 8. 17, 18. Tim.

Use 1. *Use.* 1. If *sorrow before Joy* be Gods ordinary Method of dealing with his most beloved servants, learn hence to understand the importance of your Sorrows! You say as *Baruch*, Jer. 45. 3. *Wo is me now! For the Lord hath added grief to my sorrow! I fainted in my sighing, and I find no rest!* You are ingenious in recounting and aggravating your afflictions. But are you as ingenious in *expounding* them aright? Do you not judge of them rather by your present sense, than by their use and tendency? You will not do so by the bitterness of a Medicine, or the working of a Purge or Vomit? You will like it best when it worketh in that way, as usually it doth with

with them that it cureth. And should you not be glad to find, that God taketh that way with you, which he most usually takes with those that he saveth. Sure you do not set light by the *Love of God*! Why then do you complain so much against the signs & products of it? Is it not because you have yet much unbelief, and judge of Gods Love as the flesh directeth you, instead of judging by the effects & prognosticks which he himself hath bid you judge by? We will grant to the flesh, that *no chastisement for the present seemeth joyous, but grievous*; If you will believe the Spirit, that *nevertheless afterward it yieldeth the peaceable fruit of righteousness, to them that are exercised thereby*; and that *whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*, Heb. 12. 6, 11. Misunderstand not then the prognosticks of your present sorrows! Think how they will work as well as how they taste! They *boden* good, though they are unpleasant. If you were bastards and reprobates you might feel less of the Rod. When the Plowers make furrows on you, it prepareth you for the seed; and the showers that water it prognosticate a plenteous harvest. Think it not strange if he thresh and grind you, if you would be bread for your masters use. He is not drowning his sheep when he washeth them; nor killing them when he is shearing them. But by this he sheweth that they are his own! And the new shorn sheep do most visibly bear his name or mark, when it is almost worn out, and scarce discernable, on them that have the longest fleece. If you love the world and prosperity best, rejoice most in it, & grieve most for the want of it: But if you love God best, and take him for your part and treasure, rejoyce in him, and in that condition which hath the fullest significations of *his* love, and grieve most for his displeasure, and for that condition which either signifieth it, or most enticeth you to displease him. If *things present* be your Portion, then seek them first, & rejoice in them, & mourn when they are taken from you. But if really your portion be *above* with Christ, let your hearts be there; and let your joys and sorrows and endeavours signify it. The sense of bruits doth judge of pain & pleasure only by their present feeling: but the Reason of a man, and the Faith of a Christian do estimate them according to their signification and importance. I know that it is in vain to think by *Reason*, to reconcile the *flesh*, and *sense* unto its sufferings; But if I may speak to you as to *Men*, much more if as to *Christians*, and reason with your Reasonable part, I shall not at all despair of the success.

2 Cor. 4. 18. Mat. 6. 20, 21. Col. 3. 1, 2, 3, 4.

Qu. 1. Tell me then *who it is that you suffer by*; that hath the

principal disposing hand in all? Is it one that you can reasonably suspect, of any want of power, wisdom or goodness? Is he not much fitter to dispose of you, than you or any mortals are? If the Physician be fitter than the patient, to determine how he shall be ordered, and if you are fitter than your infant Child, and if you are fitter than your beast, to determine of his Pasture, work and usage, sure then you will grant, that God is much more fit, than We. And if he would give you your choice and say; [It shall go with thee all thy daies, for prosperity or adversity, life or death, as thou wilt thy self, or as thy dearest friend will] you should say, Nay Lord, but let it be as thou wilt: For I and my friend are foolish, and partial, and know not what is best for ourselves. Not our wills but thy will be done.

Qu. 2. Do you not see, that carnal pleasure is far more dangerous than all your sorrows? Look on the ungodly that prosper in the world, and tell me whether you would be in their condition? If not, why do you long for their temptations? and to live in that air whose corruption causeth such, epidemical morralities? If you would not with the Rich man, *Luk.* 16. be damned for sensuality, nor with the fool, *Luk.* 12. 19, 20. Say, Soul take thy ease, *&c.* When your Souls are presently to be taken from you; or with him, *Luk.* 18. 22, 23. Go away sorrowful from Christ, desire not the temptations which brought them to it. If you would not oppress the people of God with *Pharaoh*, nor persecute the Prophets with *Ahab* and *Jezebel*, nor resist the Gospel, and persecute the preachers of it with the Scribes and Pharisees, 2 *Thes.* 14, 15, 16. Desire not the temptations which led them to all this.

Qu. 3. Would you not follow your Saviour, and rather be conformed to him and to his Saints, than to the wicked that have their portion in this life. I doubt you do not well study the life and sufferings of Christ, and the reason of them; when you find your selves so little concerned in them, and so desirous of another way. And would you not go to Heaven in the common way, that the Saints of old have gone before you in. Read the Scripture and all Church history, and observe which is the beaten path of life; and whether even among believers and the Pastors of the Church, it was the persecuted or the prosperous that most honoured their profession! & which of them it was that corrupted the Church with pride & domination, & kindled in it those Flames of contention which are consuming it to this day. And sowed those seeds of divisions whose

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sour fruit have set their Childrens teeth on edge. Mark whether it was the suffering or the prospering part that hath had the greatest hand in her after-sufferings.

Qu. 4. What saith your own *experience*, and how hath God dealt with you in the time that is past? Hath not your suffering done you good. If it have not, you may thank your selves: For I am sure Gods rod hath a healing virtue, and others have received a cure by it. How much is mankind beholden to the Cross? When *David* went weeping up mount *Olivet*, he was in a safer case, than when he was gazing on *Bathsheba* from his battlements? And when Christ was sweating blood upon mount *Olivet*, it was a sign that mans Redemption was in hand: and when he was bleeding on the Cross, and drinking vinegar and gall, it was almost finished. And if the Cross hath born such happy fruit, what reason have we to be so much against it? If it have proved good for you that you were afflicted, and no part of your lives have been more fruitful, why should your desires so much contradict your own experience? If bitter things have proved the most wholsom, and a full and luscious dyet hath caused your disease, what need you more, to direct your judgment, if you will judge as men, and not as bruits? Luke 22. 44.

Obj. *But* (you'l say) *it is not all sorrow that foretelleth Joy: some pass from sorrow unto greater sorrow. How then shall we know whether our sorrows tend to worse or unto better?*

Ans. It is true that there are sorrows which have no such promise, as these have in the text. As 1. the meer vindictive punishment of the wicked. 2. The sinful sorrows which men keep up in themselves; proceeding from their sinful Love of creatures. 3. And the corrections which are not improved by us to our amendment and reformation.

But the promise belongeth 1. to those sorrows which in sincerity we undergo for the sake of Christ and righteousness. 2. To those sorrows which we our selves perform as Duties, either for the dishonour of God or the sins or miseries of others; or our penitential sorrows for our own offences. 3. And to those sorrows of chastisement which we patiently submit to and improve to a true amendment of our hearts and lives. For though sin be the Material cause, or the Meritorious cause, yet Love which maketh Reformation the effect, will also make the end to be our Comfort.

Use. 2. If this be Gods Method, condemn not then the generation of the just, because you see them undermost in the world, and suffer Use 2.

ſuffer more than other men. Think it not a diſhonour to them to be in poverty, priſons, baniſhment, or reproach, unleſs it be for a truly diſhonourable cauſe. Call not men miſerable, for that which God maketh the token of his love, and the Prognoſtick of their joy. Methinks he that hath once read the *Pſal.* 37. & 73. and *Mat.* 5. 10, 11, 12. & *Joh.* 13. & 15. & 2 *Theſ.* 1. and well believeth them, ſhould never err this old condemned Errour any more. And yet it is common among carnal men, to do as ſome beaſts do, when one of their fellows is wounded they all forſake him: ſo theſe ſtand looking with pity, or fear, or ſtrangeneſs upon a man that is under ſufferings and ſlanders, as if it muſt needs be a deſerved thing; and think it a great diſhonour to a man how innocent ſoever, when they hear that he is uſed as offendours & malefactours are; forgetting how by this, they condemn their Saviour, and all his Apoſtles and Martyrs, and the wiſeſt, beſt, and happyeſt men that the earth hath born. And all this is but the blind and haſty judgment of *ſenſe* and *unbelief*, which hath neither the wit to judge by the *word of God*, nor yet the patience to ſtay the end, and ſee how the ſorrows of the godly will conclude, and where the triumph of the hypocrite will leave him.

And yet ſome there be that are apt to err on the other extream, and to think that every man is happy that is afflicted, and that ſuch have all their ſorrow in this life; and that the ſuffering party is alwaies in the right, and therefore they are ready to fall in with any deluded ſect, which they ſee to be under reproach and ſuffering. But the cauſe muſt be firſt known, before the ſuffering can be well judged of.

Doct. 2. Doct. 2. *Chriſts death and departure was the cauſe of his diſciples ſorrows.*

This is plain in the words [*Ye Now therefore have ſorrow; but I will ſee you again.*] And the cauſes of this ſorrow were theſe three conjunct. 1. That their dear Lord whom they loved, and whom they had heard, and followed, and put their truſt in, muſt now be taken from them. If the parting of friends at death, do turn our garments into the ſigns of our ſad and mournful hearts, and cauſe us to dwell in the houſes of mourning, we muſt allow Chriſts diſciples ſome ſuch affections, upon their parting with their Lord.

2. And the *Manner of his death*, no doubt, did much increaſe their ſorrows. That the moſt innocent ſhould ſuffer as a reputed malefactour, that he that more contemned the wealth and pleaſures

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and glory of the World, than ever man did, and chose a poor inferiour life, and would not have a Kingdom of this World, and never failed in any duty to high or low, should yet be hanged ignominiously on a Cross, as one that was about to usurp the Crown? That deluded Sinners should put to death the Lord of life, and spit in the face of such a Majesty, and hasten destruction to their nation and themselves; and that all Christs disciples must thus be esteemed the followers of a crucifyed usurper, judg if we had been in their case our selves, whether this would have been matter of sorrow to us, or not. Had it not been enough for Christ to have suffered the pain, but he must also suffer the dishonor, even the imputation of sin, which no man was so far from being guilty of? and of that *particular sin*, usurpation of *Dominion*, and Treason against *Cæsar*, which his heart and life were as contrary to, as light to darkness? And was it not enough for Christians to suffer so great calamities of bodies for righteousness sake, but they must also suffer the reproach of being the seditious followers of a crucifyed malefactour whom they would have made a King? No! our Lord would stoop to the lowest condition for our sakes, which was consistent with his innocency and perfection! Sin is so much worse than suffering, that we may take this for the greatest part of his condescension, and strangest expression of his Love, that he should take not only the nature and the sufferings of a man, but also the *nature* and the *Imputation* of sinners. Though *sin* itself was inconsistent with his perfection, yet so was not the false accusation and imputation of it: He could not *become a* sinner for us; but he could be *reputed* a sinner for us, and die as such. And when our Lord hath submitted to this most ignominious kind of suffering, it is not fit that we should be the choosers of our sufferings, and say, Lord we will suffer any thing except the Reputation of being offenders, and the false accusations of malicious men! If in this we must be made conformable to our head, we must not refuse it, nor repine at his disposal of us.

3. And their sorrow for Christs departure was the greater, because they had so little foresight of his Resurrection and return. It is strange to see how dark they were in these articles of the faith, for all their long converse with Christ, and his plain foretelling them his death and resurrection: and how much of their teaching Christ reserved to the Spirit after his departure from them, Joh. 12. 16. Luk. 18. 31. 32. 33. 34. *Then took he unto him the twelve, and said unto them, behold we go upto* Jerusalem, *and all things that are*

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written by the prophets concerning the Son of man shall be accomplished: For he shall be delivered unto the Gentiles, and shall be mocked and spightfully entreated, and spit upon, and they shall scourge him and put him to death, and the third day he shall rise again. And *they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken.* -Had they known all that would follow, and clearly foreseen his Resurrection and his Glory they would then have been troubled the less for his death. But when they saw him dye, and foresaw him not revive and rise and reign, then did their hearrs begin to fail them, and they said, Luk. 24. 21. *We trusted that it had been he which should have redeemed Israel.* Even as we use to lament immoderately when we lay the bodies of our friends in the grave, because we see not whither the Soul is gone, nor in what triumph and joy it is received unto Christ; Which if we saw it would moderate our griefs. And even so we over-pity our selves & our friends in our temporal sufferings, because we see not whither they tend, and what will follow them. We see *Job* on the dunghil, but look not so far as his restoration, Jam. 5. 11. *Behold we count them happy which endure: Ye have heard of the patience of* Job, *and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy.* There is no judging by the present, but either by staying the end, or believing Gods predictions of it.

Use. It is allowable in Christs disciples to grieve (in faith and moderately) for any of his departure from them: They that have had the comfort of communion with him in a life of faith and grace, must needs lament any loss of that communion: It is sad with such a Soul, when Christ seemeth strange, or when they pray and seek, and seem not to be heard! It is sad with a believer when he must say, I had once access to the Father by the Son; I had helps in prayer and I had the lively operations of the Spirit of grace, and some of the joy of the holy Ghost, but now, alas, it is not so. And they that have had experience of the fruit and comfort of his Word, and Ordinances, and Discipline, and the Communion of saints, may be allowed to lament the loss of this, if he take it from them. It was no unseemly thing in David, when he was driven from the Tabernacle of God, to make that lamentation, Psal. 42, and 43. *As the hart panteth after the Water brooks, so panteth my Soul after thee, O God: My Soul thirsteth for God, for the living God: When shall I come and appear before God? My tears have been my meat day and night*

night, while they continually say unto me, where is thy God? ---- O my God, my Soul is cast down within me, &c. *And* Psal. 84. 2, 3, 4. *My Soul longeth, yea even fainteth for the Courts of the Lord: My heart and my flesh crieth out for the living God; yea the Sparrow hath found an house, and the Swallow a nest,* &c. *Blessed are they that dwell in thy house: They will be still praising thee. ---- For a day in thy Courts is better than a thousand: I had rather be a Door-keeper in the house of my God, than to dwell in the tents of wickedness.* It signifieth ill when men can easily let Christ go, or lose his word, or helps, and ordinances. When sin provoketh him to hide his face, and withdraw his mercies, if we can senslesly let them go, it is a contempt which provoketh him much more: If we are indifferent what he giveth us, it is just with him to be indifferent too, and to set as little by our helps and happiness, as we set by them our selves. But we little know the misery which such contempt prepareth for, *Jer.* 6. 8. *Be thou instructed O Jerusalem, lest my Soul depart from thee! lest I make thee desolate; a Land not Inhabited.* Hos. 9. 12. *Yea, Wo also unto them when I depart from them.* When God goeth, all goeth: Grace and Peace, Help and Hope, and all that is good and comfortable is gone, when God is gone! wonder not therefore if Holy Souls cry after God, and fear the loss of his Grace and Ordinances; and if they lament the loss of that, which dead-hearted Sensualists are aweary of, and would drive away; it will be the damning sentence, *Depart from me all ye workers of iniquity*: And therefore all that is but like it, is terrible to them that have any regard of God, or their Salvation.

Luk. 8. 37.
Math. 25. 41.
Mat. 7. 23.
Luk. 13. 27.

Doct. 3. *The sorrows of Christs Disciples are but short.* It is but NOW that they have sorrow. And how quickly will this *NOW* be gone?

Doct. 3.

Reas. 1. *Life it self is but short*, and therefore the sorrows of this Life are but short. *Man that is born of a Woman is of few days, and full of trouble: He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not*, Job 14. 1, 2. Though our days are *evil*, they are but *few*, *Gen.* 47. 9. As our *time* maketh *haste*, and posteth away, so also do our *sorrows*, which will attain their period together with our *Lives*. As the *pleasure of sin*, so the sufferings of *the godly* are but for *a season*, *Heb.* 11. 26. *Now, for a season, if need be, ye are in heaviness through manifold temptations*, 1 Pet. 1. 6. The *pleasures* and the *pains* of so short a life, are but like a *pleasant* or a *frightful* Dream: How quickly

shall we awake, and all is vanished. If we lived as long as they did before the Flood, then worldly interest, *prosperity* and *adversity* would be of greater signification to us, and yet they should seem Nothing in comparison of Eternity: For where now are all the fleshly pains or pleasures of *Adam* or *Methuselah*? Much more are they inconsiderable in so short a life as one of ours. Happy is the Man whose sorrows are of no longer continuance than this short and transitory life!

Reas. 2. *Gods displeasure with his Servants is but short*; and therefore his *corrections* are but short, *Psal.* 30. 5. *His anger endureth but for a moment, but in his favour is life*, Isa. 54. 7, 8. *For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer*, Isa. 26. 20. *Come my People, enter into thy Chambers, and shut thy doors about thee, hide thy self as it were for a little moment, until the indignation be overpast.* Thus even in Judgment doth he remember mercy, and consumeth us not, because his compassions fail not, *Lam.* 3. *He will not always chide, nor will he keep his anger for ever, --- For he knoweth our frame; he remembreth that we are dust*, Psal. 103. 9. 14. His short corrections are purposely fitted to prepare us for endless consolations.

Reas. 3. *Our trial also must be but short*, and therefore so must be our sorrows. Though God will not have us receive the *Crown*, without the preparation of a Conflict and a Conquest, yet will he not have our *Fight* and *Race too long*, lest it overmatch our strength, and his *Grace*, and *we* should be overcome. Though our Faith and we must be tried in the fire, yet God will see that the Furnace be not over hot, and that we stay no longer, but till our Dross be separated from us, God putteth us not into the fire to consume us, but to *refine* us: That when we come out we may say, *It is good for us that we were afflicted*, Psal. 119. 71. and then he will save the afflicted People.

1 Pet. 1. 6, 7, 9. Ps. 119. 67. 75. Ps. 129. 1, 2, 3. Isa. 49. 13. Psal. 18. 27.

Reas. 4. *The power of those that afflict Gods Servants wrongfully is but short*, and therefore the *sorrows* of such affliction can be but short; though it be foreign Churches of whom I speak: I hope it is to such as take their case to be to them as their own. While they are *breathing out threatnings*, they are ready to breath out their guilty Souls. If a man in a *Dropsie* or *Consumption* persecute us,

us, we would not be over fearful of him, because we see he is a dying man. And so little is the distance between the death of one man and another, that we may well say all mens lives are in a Consumption; and may bear their indignation, as we would do the injuries of a dying man! How short is the day of the *Power of darkness*: Christ calleth it but *an hour*, Luke 22. 53. *This is your hour, and the power of darkness.* How quickly was *Herod* eaten of Worms, and many another cut off in the height of their prosperity, when they have been raging in the heat of persecution? Little thought *Ahab* that he had been so near his woful day, when he had given order that *Michaiah* should be fed with the Bread and Water of affliction, till he returned in peace: What persecutions have the death of a *Licinius*, a *Julian*, a Qu. *Mary*, &c. shortened? While they are raging they are dying; while they are condemning the Just, they are going to be condemned by their most just avenger. How quickly will their Corps be laid in dust, and their condemned Souls be put under the Chains of darkness, till the judgment of the great and *dreadful* day? He is not only an Unbeliever, but irrational or inconsiderate, that cannot see their *end* in the greatest of their glory! How easie is it to see these bubbles vanishing, and to foresee the sad and speedy period of all their cruelties and triumphs? *Job* 20. 4, 5, 6, 7, 8. *Knowest thou not this of old, since man was placed upon Earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the Heavens, and his Head reach unto the Clouds, yet he shall perish for ever like his own dung: They which have seen him shall say, where is he. ----- He shall fly away as a Dream, and shall not be found; yea, he shall be chased away as a Vision of the night. The Eye also which saw him, shall see him no more, neither shall his place behold him.* Though *pride do compass them about as a Chain, and violence cover them as a Garment, and they are corrupt and speak oppression or calumny wickedly, they speak loftily* (or *from on high*) Though *they set their mouth against the Heavens, and their tongue walketh through the Earth*, yet *surely* they are *set in slippery places.* God doth *cast them down into destruction: How are they brought into desolation as in a moment? They are utterly consumed with terrors; as a* * *Dream from one that awaketh, so, O Lord, in awaking,* (*or raising up*, that is, saith the Chaldee Paraphrase, *in thy day of judging*) or as all the other Translations, *in civitate tua, in thy Kingdom or Government*) *thou shalt despise*

2 Pet. 24. Jude 6.

*Or as *Amyraldus* Paraphras. *Cum olim vigilabunt, præsens eorum felicitas erit instar somnii, quod simno discusso dissipatum est: quin etiam antequam evigilent, in ipsa illa urbe, in qua antea florebant vanam istam felicitatis pompam, in qua antea volitabant, reddes contemnendam, tanquam umbram aut imaginem evanescentem, in qua nihil solidi est.*

despise their Image, that is, shew them and all the World how despicable that Image of *greatness* and *power*, and *felicity* was which they were so proud of. If such a * bubble of vain glory, such an Image of felicity, such a Dream of power and greatness, be all that the Church of God hath to be afraid of, it may be well said, as *Isa.* 2. 22. *Cease ye from Man whose Breath is in his Nostrils? For wherein is he to be accounted of?* Psal. 146. 4. *His Breath goeth forth, he returneth to his Earth; in that very day his thoughts perish.* And *Isa.* 50. 9. *Behold the Lord God will help me, who is he that shall condemn me? Lo, they all shall wax old as a Garment; the Moth shall eat them up.* And *Isa.* 51. 7, 8. *Hearken unto me ye that know righteousness, the People in whose heart is my law: Fear ye not the reproach of men, neither be ye afraid of their revilings: For the Moth shall eat them up like a Garment, and the Worm shall eat them like Wool: But my righteousness shall be for ever, and my salvation from generation to generation.* The sorrows which so short-lived power can inflict, can be but short: You read of their Victories and Persecutions in the News-books one year, and quickly after of their death.

* *Nubecula est cito evanescit*, said *Athanasius* of *Julian*.

When *Julian*'s death was told at *Antioch*, they all cried out, *Maxime fatue! ubi sunt vaticinia tua? Vicit Deus & Christus ejus. Abbas Urspargens.* pag. 91.

Use. Hence therefore you may learn how injudicious they are, that think Religion is disparaged by such short and small afflictions of Believers; and how unexcusable they are, who yield unto temptation, and venture upon sin, and comply with the ungodly, and forsake the truth, through the fear of so short and momentary sorrows: When there is none of them but would endure the prick of a Pin, or the scratch of a Briar, or the biting of a Flea to gain a Kingdom, or the opening of a Vein, or the griping of a Purge to save their Lives. O how deservedly are ungodly men forsaken of God: For how short a pleasure do they forsake him, and the everlasting pleasures? And how short a trouble do they avoid, by running into everlasting trouble? If sin had not first subdued reason, men would never make it a matter of question, whether to escape so small a suffering they should break the Laws of the most righteous God; nor would they once put so short a pain or pleasure into the ballance against the endless pain and pleasure? Nor would a temptation bring them to *deliberate* on a matter, which should be past deliberation with a man that is in his Wits. And yet alas, how much do these *short concernments* prevail through all the World! Unbelievers are short sighted; they look only or chiefly to things near and present: A lease of this empty World for

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a few years, yea an uncertain tenure of it, is preferred before the best security for eternal life. Its *present pleasures* which they must have, and its *present sorrows* which they take care to escape. As Christ hath taught us to say about these worldly things, so the Devil hath taught them to say about everlasting things, *Care not for to morrow, the morrow shall take thought for the things of it self; sufficient to the day is the evil thereof*, Math. 6. 34. Therefore when the day of their calamity shall come, a despairing Conscience will perpetually torment them, and say, This is but the sorrow which thou choosest to endure, or the misery which thou wouldst venture on, to escape a present inconsiderable pain.

If there be any of you that shall think that present sufferings are considerable things, to be put into the scales against eternity, or that are tempted to murmuring and impatience under such short afflictions, I desire them but to consider, 1. that your *suffering* will be no *longer* than your sin. And if it endure but *as long*, is it any matter of wonder or repining. Can you expect to keep your *sickness*, and yet to be wholly freed from the pain? Can *sin* and *suffering* be perfectly separated? Do you think to continue *ignorant* and *proud*, and *selfish*, and in so much remaining *unbelief*, *carnality*, *worldliness* and *sloth*, and yet *never* to *feel* the Rod or Spur, nor suffer any more than if you had been innocent? Deceive not your selves, it will not be. *Sin lieth at the door*, and be sure at last it *will find you out*, Prov. 11. 31. *Behold the righteous shall be recompensed in the Earth, much more the ungodly and the sinner. Judgment must begin at the House of God, and the righteous are saved with much ado*, 1 Pet. 4. 17, 18. God is not reconciled to the sins of any man: And as he will shew by his dealings, that he is reconciled to their persons, so will he shew that he is not reconciled to their sins. If God continue your sufferings any longer than you continue your sin, and if you can truly say, I am afflicted though I am innocent, then your impatience may have some excuse. Gen. 4. 7. Numb. 32. 23.

2. Your sorrows shall be no longer than you make them *necessary*, and will you grudge at your own *benefit*? Or at the trouble of your Physick while you continue your disease? It is but [*if need be*] that *now for a season ye are in heaviness through manifold temptations*, 1 Pet. 1. 6, And who maketh the *Need*? Is it God or you? Who maketh you *dull* and *sloathful*, and *sensual*? Who turneth your hearts to earthly things, and deprives you of the

sweetness

ſweetneſs of things ſpiritual and heavenly? Who maketh you proud and unbelieving, and uncharitable? It is he that doth this, that cauſeth the need of your afflictions, and is to be blamed for the bitterneſs of them; but it is your Phyſician that is to be thanked and praiſed for fitting them ſo wiſely to your Cure.

3. Your ſorrows ſhall not be ſo long as you deſerve. It is ſtrange ingratitude, for that man to grudge at a ſhort affliction that is ſaved from everlaſting miſery, and confeſſeth he hath deſerved the pains of Hell. Confeſs with thankfulneſs, *That it is his mercy that you are not conſumed* and condemned, *becauſe his compaſſions fail not*: If *God be your portion, hope in him: For the Lord is good to them that wait for him; to the Soul that ſeeketh him: It is good that you both hope and quietly wait for the ſalvation of the Lord: It is good for a man that he bear the yoak in his youth: He ſitteth alone and keepeth ſilence, becauſe he hath born it upon him: He putteth his mouth in the duſt, if ſo there may be hope. He giveth his Cheek to him that ſmiteth him, he is filled full with reproach: For the Lord will not caſt off for ever, but though he cauſe grief, yet will he have compaſſion, according to the multitude of his mercies*, Lam. 3. 22. to 33. Ezr. 9. 13. *All that is come upon us is for our evil deeds, and for our great treſpaſſes, and God hath puniſhed us leſs than our iniquities.*

4. Your ſorrows ſhall not be ſo long as the *ſorrows of the ungodly*, nor as thoſe that *you muſt endure*, if you will chuſe ſin to eſcape theſe *preſent* ſorrows. *Abels* ſorrow is not ſo long as *Cains*: Nor *Peters* or *Pauls* ſo long as *Judas's*. If the Offering of a more *acceptable Sacrifice* do coſt a righteous man his life, alas what is that to the puniſhment that malignant envious *Cainites*, or treacherous *Judas's* muſt endure. What is the worſt that man can do, or the moſt that God will here inflict, to the Reprobates endleſs helliſh torments? O had you ſeen what *they* endure, or had you felt thoſe pains but a day or hour, I can hardly think that you would ever after make ſo great a matter of the ſufferings of a Chriſtian here for Chriſt, or that you would fear ſuch ſufferings more than hell. It is diſingenuous to repine at ſo gentle a Rod, at the ſame time whilſt millions are in the flames of Hell, and when theſe ſufferings tend to keep you thence.

5. *Your ſorrows ſhall not be ſo long as your following joys, if you be perſevering conquering believers.* What is a ſickneſs, or a ſcorn, or a Priſon, or baniſhment, or ſhame, or death, when it muſt end

in

in the endless joys of Heaven. O do but *believe these* with a lively, sound, effectual Faith, and you will make light of all the sufferings in the way. *Nihil crus sentit in nervo,* saith *Tertullian, cum animus est in Cælo*: The mind that is in Heaven, and seeth him that is invisible, will easily bear the Bodies pains. Mistake not in your accounts, and you will reckon *that the sufferings of this present time, are not worthy to be compared with the Glory which shall be revealed in us,* Rom. 8. 18. 2 Cor. 4. 17, 18. *For our light affliction which is but for a moment, doth work for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: For the things which are seen are temporal, but the things which are not seen are eternal.* Heb. 11. 25, 26, &c.

Use 2. And if it be but for a [*Now*] that you must have sorrows, how reasonable is it that those sorrows be moderated and mixt with joy? And how just are those commands, *Rejoice evermore,* 1 Thes. 5. 16. Math. 5. 10, 11, 12. *Rejoice and be exceeding glad, for great is your reward in Heaven,* Rom. 12. 12. *Rejoicing in hope, patient in tribulation,* Act. 5. 42. How rational was their joy, who being *beaten* and *forbidden* to Preach, *departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for the name of Christ;* 1 Pet. 4. 13, 14. *Rejoice in as much as ye are partakers of Christs sufferings. — If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: On their part he is evil spoken of, but on your part he is glorified:* It is a shame to be dejected under a short and tolerable pain, which is so near to the eternal pleasure; and to suffer as if we believed not the end, and so to sorrow as men that are without hope.

Doct. 4. *Christ will again visit his sorrowful Disciples.* He removeth not from them with an intent to cast them off. When he hideth his face, he meaneth not to forsake them. When he taketh away any ordinances or mercies, he doth not give them a Bill of divorce. When he seemeth to yield to the powers of darkness, he is not overcome, nor will he give up his Kingdom or Interest in the World. When he letteth the Boar into his Vineyard, it is not to make it utterly desolate, or turn it common to the barren wilderness. For,

1. He hath conquered the greatest enemies already; and therefore there remaineth none to conquer *him.* He hath triumphed over

over Satan, Death and Hell: He hath conquered sin, and what is there left to depose him from his Dominion?

2. He retaineth still his Relation to his Servants: Whether he be corporally present or absent, he knoweth his own! and it is *their care* also, that whether *present or absent, they may be accepted of him*, 2 Cor. 5. 7, 8, 9. He is their *Head* while they are suffering on Earth; and therefore he feeleth their sufferings and infirmities, *Heb.* 4. 15. And hence it is that he thus rebuketh a persecuting Zealot, *Saul, Saul, why persecutest thou me*, Act. 9, 4.

3. He hath not laid by the least measure of his love; he loveth us in Heaven as much as he did on Earth; *Having loved his own which were in the World, to the end he loved them*, Joh. 13. 1. And as *Josephs* love could not long permit him to conceal himself from his Brethren, but broke out the more violently after a short restraint, so that he fell on their Necks and wept; so will not the more tender love of Christ permit him long to hide his face, or estrange himself from the People of his Love: And when he returneth, it will be with redoubled expressions of endearment.

4. His Covenant with his Servants is still in force; his Promises are sure, and shall never be broken, though the performance be not so speedy as we desire, *Deut.* 7. 9. *Know therefore that the Lord thy God he is God, the faithful God, which keepeth Covenant and Mercy with them that love him, and keep his Commandments to a thousand generations, and repayeth them that hate him to their face to destroy them: He will not be slack to him that hateth him, he will repay him to his face*, 1 King. 8. 23. *He keepeth Covenant and Mercy with his Servants that walk before him with all their heart*, So Dan. 9. 4. Neh. 1. 5. and 9. 32. And it is the promise of Christ when he departed from his Servants, That *he will come again and take them to himself, that where he is, there they may be also*, Joh. 14. 3. and 12. 26.

5. His own *interest*, and *honor*, and *office*, and *preparations*, do engage him to return to his disconsolate Flock: His *Jewels* and *peculiar Treasure* are his interest, *Mal.* 3. 17. 1 Pet. 2. 9. Exod. 19. 5. He that hath chosen but a *little Flock* (Luk. 12. 32.) and confined his *interest* and treasure into such a narrow compass, will not forsake that *little Flock*, but secure them to his Kingdom. He that hath made it his office to Redeem and Save them, and hath so dearly bought them, and gone so far in the work of their Salvation, will lose none of all his cost and preparations, but for his

People,

People, and his *Blood*, and his *Honour*, and his *Fathers Will*, and *Love* will certainly finish what he hath undertaken. And therefore his withdrawings shall not be everlasting.

6. It is for *their sakes* that he withdraweth for a time: Though the bitter part be for their sin, it is intended as Medicinal for their benefit; sometimes he doth it to awake and humble them, and stir them up to seek him, and call after him: To shew them what they have done in provoking him to withdraw and hide his face, that renewed repentance may prepare them for the comforts of his return. Sometimes he hath such work for them to do, which is not so agreeable to his presence; as *fasting*, and *mourning*, and confessing him in sufferings, *Math.* 9. 15. And sometimes he hath comforts of another kind to give them in his seeming absence, *Joh.* 16. 7. *I tell you the truth, it is expedient for you that I go away: For if I go not away, the Comforter will not come unto you; but if I depart I will send him to you.* As there were comforts which the Disciples were fittest for in Christs Bodily absence, so when he will take away his ordinances, or our prosperity or friends, there are comforts of another sort, in secret Communion with him, and in suffering for him, which his people may expect: Not that any can expect it, who on that pretence do *reject* these Ordinances and Mercies, no more than the Disciples could have expected the *Comforter*, if they had *rejected* the corporal presence of Christ: But God hath such supplies for those that mourn for his departure.

Use 1. Misunderstand not then the departings of your Lord! It is too bad to say with the evil servant, My Lord delayeth his coming; and worse to say, he will never return. 1. He will return at his appointed day to Judge the World; to justifie his Saints whom the World condemned; to answer the desires, and satisfie all the expectations of Believers; and to comfort, and everlastingly reward the faithful that have patiently waited for his return. And when he returneth with Salvation, *then shall* we also *return* from our calamities, and *shall discern between the righteous and the wicked, between him that served God, and him that served him not*, Mal. 3. 18. Undoubtedly our *Redeemer liveth, and shall stand at the latter day upon the Earth, and though after our Skin, worms devour these Bodies, yet in our Flesh we shall see God*, Job. 19. 25, 26. *Behold he cometh with Clouds, and every Eye shall see him, and they also which pierced him, and all kindreds of the Earth shall wail*

 because

because of him, even ſo Amen, Rev. 1. 7. Though unbelieving *Scoffers* ſhall ſay, *where is the promiſe of his coming?* 2 Pet. 3. 4. Yet Believers conſider, *that a day is with the Lord as a thouſand years, and a thouſand years but as a day; and that the Lord is not ſlack of his promiſe, but long ſuffering*, v. 8. 9. He *will not leave us comfortleſs, but will come unto us*, Joh. 14. 18. *The patient expectation of the* Juſt ſhall not be forgotten, nor in vain. *Seeing it is a righteous thing with God, to recompenſe tribulation to them that trouble you, and to you who are troubled, reſt with us; when the Lord Jeſus ſhall be revealed from Heaven with his Mighty Angels, in flaming fire taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power, when he ſhall come to be glorified in his Saints, and admired in all them that believe in that day*, 2 Theſ. 1. 6. to 11.

Pſ. 9. 7. 8.

2. And he will return alſo to the ſeemingly *forſaken Flocks* of his Diſciples: He hath his times of trial, when the Shepherds being ſmitten, the Sheep are ſcattered; and he hath his times of gathering the ſcattered ones again together, *and giving them Paſtors after his own heart, that ſhall feed them with knowledge and underſtanding*, Jer. 3. 14, 15. And ſhall ſay, *What is the Chaff unto the Wheat*, Jer. 23. 28. When we cry, *Wo is me for my hurt! my wound is grievous!* We muſt alſo ſay, *Truly this is a grief, and I muſt bear it: My Tabernacle is ſpoiled, and all my Cords are broken: My Children are gone forth of me, and they are not, there is none to ſtretch forth my Tent any more, and to ſet up my Curtains; for the Paſtors are become bruitiſh, and have not ſought the Lord.* — *O Lord correct me, but with judgment, not in thine anger, leſt thou bring me to nothing*, Jer. 10. 19, 20, 21. 24. *Many Paſtors have deſtroyed my Vineyard, they have trodden my Portion under foot, they have made my pleaſant Portion a deſolate Wilderneſs, and being deſolate it mourneth to me; the whole Land is made deſolate, becauſe no man layeth it to heart*, Jer. 12. 10, 11. *But wo be unto the Paſtors that deſtroy and ſcatter the Sheep of my Paſture, ſaith the Lord. Therefore thus ſaith the Lord againſt the Paſtors that feed my People, ye have ſcattered my Flock, and driven them away, and have not viſited them: Behold I will viſit upon you the evil of your doings, and I will gather the remnant of my Flock.* — *And I will ſet up Shepherds over them which ſhall feed them, and they ſhall fear no more,*

more, nor be dismayed, neither shall they be lacking, saith the Lord, Ezek. 34. *Wo to the Shepherds of* Israel *that feed themselves; should not the Shepherds feed the Flocks? Ye eat the fat, and cloath you with the Wool, ye kill them that are fed, but ye feed not the Flocks. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with* FORCE *and with* CRUELTY *have ye ruled them.* ---- *Thus saith the Lord, behold I am against the Shepherds, and I will require my Flock at their hands, and cause them to cease from feeding the Flock, neither shall the Shepherds feed themselves any more; for I will deliver my Flock from their mouth.* ---- *Behold I, even I, will both search my Sheep and seek them out, and will deliver them out of all places where they have been scattered in the Cloudy and dark day.* ----*And as for you, O my Flocks, behold I judge between Cattel and Cattel, between the Rams and the Hee-Goats? Is it a small thing to you, to have eaten up the good Pasture, but ye must tread down with your Feet the residue of your Pastures, and to have drunk of the deep waters, but ye must foul the residue with your Feet? And as for my Flock, they eat that which you have trodden with your Feet, and they drink that which ye have fouled with your Feet. Therefore thus saith the Lord God unto them, behold I, I will judge between the fat Cattel and the lean? Because ye have thrust with Side and with Shoulder, and push'd all the Diseased with your Horns, till ye have scattered them abroad,* &c. Read the rest. Particular Churches may be scattered to dissolution, but none of the faithful Members shall be lost.

3. And Christ hath his *returning time*, to the Souls of his Servants which seem to be forsaken by him: *Weeping may endure for a Night, but Joy cometh in the Morning,* Psal. 30. 5. When he seemeth their Enemy, and writeth bitter things against them, he is their surest friend, and will justify them himself from their accusers. Though they may be *troubled when they remember God, and their Spirit be overwhelmed in them, and their Souls refuse to be comforted, and say, will the Lord cast off for ever? and will he be favourable no more? is his Mercy clean gone for ever? doth his promise fail for evermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies? yet must we rebuke this unbelief, and say, This is my infirmity, I will remember the works of the*

Lord, ſurely I will remember thy wonders of old. I will meditate of thy works, and talk of thy doings, Pſal. 77. The *long Night* that hath no day, the long Winter that hath no Summer is the reward of the Ungodly: But *Light ariſeth to the righteous* in his darkneſs, and *Joy to them that are upright in heart*, Pſal. 112. 4. *Light is ſown* for them, and in ſeaſon will ſpring up, Pſal. 97. 11. The Righteouſneſs which was hid from the World by falſe accuſations, and from our ſelves by the terrors and miſtakes of darkneſs, will God *bring forth as light, and our Judgment as the noon day*, Pſal. 37. 6. Our Eclipſe will vaniſh when the Sun returneth, and our ſins no longer interpoſe. And though all our enquiries and complainings have not brought us out of the dark, yet *God is the Lord who ſheweth us light*, Pſal. 118. 27. *And in his light we ſhall ſee light*, Pſal. 36. 9. Say then, O diſtruſtful trembling Chriſtian, *Why art thou caſt down O my Soul, and why art thou thus diſquieted within me? Hope thou in God, for I ſhall yet praiſe him, who is the health of my Countenance and my God*, Pſal. 42. 5. 11. and 43. 5. Though now you *go mourning becauſe of the oppreſſion of the Enemy, God will ſend out his light and truth*, and they ſhall *lead you, and bring you to his holy Hill and Tabernacle. And then you ſhall go with praiſe to the Altar of God, even of God your exceeding joy.*

Pſal. 43. 2, 3, 4.

Uſe 2. Learn then how to *behave your ſelves* in the abſence of your Lord, till his return: If you ask me, *How?* Anſ. 1. *Be not contented and pleaſed with his abſence.* You muſt *bear* it, but not *deſire* it. Elſe you are either *Enemies*, or Children that have run themſelves into ſuch *guilt* and *fears*, that they take their *Father* for *their* Enemy. 2. Nay be not too *indifferent* and *inſenſible* of your Lords departure. Love is not regardleſs of the company of our Beloved. He may well take it ill, when you can let him go, and be as merry without him, as if his abſence were no loſs to you. If you care no more for him, he will *make* you care, before you ſhall feel the comforts of his preſence. Such contempt is the way to a worſe forſaking: Call after him till he return, if he hide his face. 3. Turn not aſide to the creature for content, and ſeek not to make up the loſs of his preſence, with any of the deceitful comforts of the World. Let him not ſee you take another in his ſtead, as if *Riches*, or *Power*, or *Worldly friends*, or *fleſhly pleaſure*, would ſerve your turn inſtead of Chriſt: If once you come to this, he may juſtly leave you to your vain contents, and let them ſerve your turn as long as they can; and ſee how well they will ſupply

his

his room. O see that no Idol be admitted into his place till Christ return. 4. Be not *emboldened* by his absence to *sin*: Say not as the evil Servant in your Hearts, *My Lord delayeth his coming*, and so *begin to smite your fellow Servants*, and to *eat* and *drink with the drunken*, lest your *Lord come in a day when you look not for him, and cut you asunder*, and *appoint your Portion with the Hypocrites, there shall be weeping and gnashing of Teeth*, Math. 24. 48. to 51. Because Christ cometh not to judge the wicked as soon as they have sinned, they are emboldened to sin more fearlesly: And *because Sentence against an evil work, is not speedily executed, therefore the hearts of the Sons of Men, are fully set in them to do evil*, Eccl. 8. 11. But *behold the Judge is at the door*, Jam. 5. 9. He that cometh will not tarry. And for all these things you must come to Judgment, *Eccl.* 11. 9. and 12. 14. 5. Be *not discouraged* by your Lords delay, but *wait* his coming in faith and patience. Can you not wait for him *so short* a time! O how quickly will it be accomplished! sink not into despondency of mind! be not dismayed in the duties or sufferings to which you are called. *Lift up the hands that hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed*, Heb. 12. 12, 13. *Be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord*, 1 Cor. 15. 58. *Be sober and hope unto the end*, 1 Pet. 1. 13. Ye are *the House of Christ, if ye hold fast the confidence, and the rejoycing of the hope firm unto the end*, Heb. 3. 6. 14. and 6. 11. *Ye have need of patience, that having done the Will of God, ye may inherit the promise*, Heb. 10. 36. 11.

Doct. 5. *When Christ shall again appear to his Disciples, their sorrows shall be turned into joy: When Christ returneth, joy returneth*, saith David, *Psal.* 30. 7. *Thou hidest thy face, and I was troubled.* But *v.* 11, 12. *Thou hast turned for me my mourning into dancing: Thou hast put off my Sackcloth, and girded me with gladness, to the end that my glory may sing praise to thee, and not be silent: O Lord my God I will give thanks unto thee for ever.* When the Sun ariseth it is day, and its approach dispelleth the Winter Frosts, and reviveth the almost dying Creatures, and calleth up the Life which was hidden in the seed, or retired unto the root, after a sharp and spending Winter, how quickly doth the Suns return recover the verdour and beauty of the Earth, and cloth it in green, and

spangle

ſpangle it with the ornaments of odoriferous Flowers, and enrich it with ſweet and plenteous fruits: The Birds that were either hid or ſilent, appear and ſing, and the face of all things is changed into joy. So is it with the poor deſerted Soul, upon the return of Chriſt; unbelieving doubts and fears then vaniſh: The Garments of ſadneſs are laid aſide, and thoſe of gladneſs are put on: The language of diſtruſt and deſpairing lamentations are firſt turned into words of hope, and then into words of peace, and then into joyful thankfulneſs and praiſe. The Soul that was skilled in no ſpiritual diſcourſe, but complaining of a dead and frozen heart, of dull and cold and lifeleſs duties, is now taken up in the rehearſals of the works of infinite love, and ſearching into the myſteries of redemption, and reciting the great and precious promiſes, and magnifying the name and grace of its Redeemer, and expatiating in the praiſes of the everlaſting Kingdom, the heavenly glory, the bleſſed Society, and eſpecially of the Lamb, and of the eternal God. You would not think that this is the ſame Perſon, that lately could ſcarce think well of God, or that dwelt in tears and duſt, and darkneſs, and could think of nothing but Sin and Hell, and from every text and every Providence, concluded nothing, but [*undone*] or *damned:* Would you think this joyful, thankful Soul, were the ſame that lately was crying on the Croſs, *My God, my God, why haſt thou forſaken me*! that could find nothing written on the tables of his heart, but *forſaken, miſerable* and *undone*; that daily cried out, *It is too late, there is no hope, I had a day of grace, but it is paſt and gone.* When Chriſt returneth, and cauſeth his face to ſhine upon them, all this is turned into [*Praiſe and honour and glory unto the Lamb, and to the Almighty and moſt Holy God, that liveth for ever, and is the everlaſting Joy and Portion of his Saints.*] And ſooner or later, thus will it be with all the upright, that wait on God in the day of trial, and deal not falſly in his Covenant: The Son who was *brought up with* the Father, *and was daily his delight, rejoycing always before him, rejoycing alſo in the habitable parts of the Earth, whoſe delights were with the Sons of Men,* doth bleſs the Children of Wiſdom with a participation of his delights: For *bleſſed are they that keep his ways. --- Bleſſed is the Man that heareth him, watching daily at his Gates, waiting at the Poſts of his Doors: For he that findeth him findeth life, and ſhall obtain favour of the Lord,* Prov. 8. 30 to the 36. Though Chriſt had left his Diſciples ſo lately under fears and trouble, guilty of deſerting

deserting him, and seemingly now deserted by him, yet early on the third day, he ariseth for their consolation, and presently sendeth them these joyful words, in the first speech he uttereth, and that by a Woman that had been sorrowful and a sinner, [*Go to my Brethren, and say unto them, I ascend to my Father and your Father, and to my God and your God*] Joh. 20. 17. Those that his Ministers have long been comforting in vain, when Christ returneth he will revive and comfort them in a moment, and with a word. The Soul that now Crieth [*O it is impossible, it will never be*] doth little know how easie it is with Christ. It is but saying, *Lazarus arise*: Or, *Let there be Light*, and there will be *Life* and *Light* immediately at his command.

2. And so when he restoreth his *Ordinances* and *Order* to a forsaken Church, and restoreth their holy opportunities and advantages of grace, what gladness and praising their Redeemer will there be? As it was with the Churches upon the death of *Julian*, and after the Heathen and the Arrian persecutions, in the happy Reign of *Constantine*, *Theodosius*, *Marcian*, &c. How joyfully did the *English* Exiles return to Worship God in their Native Land, upon the death of Queen *Mary*; and see the fall of *Bonner* and *Gardiner*, that had sacrificed so many holy Christians in the Flames? How gladly did they grow in the Soil that was manured with the Blood and Ashes of their faithful Brethren, and reap the fruit of their fortitude and sufferings? When Christ whipt the Buyers and Sellers out of the Temple, and would not let them make the House of Prayer a place of Merchandize, what *Hosanna*'s were sounded in *Jerusalem*, Math. 21. 15, 16. *When the Salvation of* Israel *cometh out of* Zion, *and the Lord bringeth back the captivity of his people*, Jacob *shall rejoyce, and* Israel *shall be glad*, Psal. 14, 7. *Blessed are they that dwell in his house, for they will be still praising him! For a day in his Courts is better than a thousand*, Psal. 84. 4. 10. *Blessed is the people that know the joyful sound; they shall walk, O Lord, in the Light of thy countenance; in thy name shall they rejoyce all the day, and in thy righteousness shall they be exalted! For the Lord is our defence, and the holy One of* Israel *is our King*, Psal. 89. 15, 16, 17, 18. What gladness was there at a private meeting of a few Christians that met to pray for *Peter*, when they saw him delivered and come among them, *Act.* 12. 12. 5. 14. When the Churches had *Rest*, they *were edified and walked in the fear of the Lord, and in the comfort of the Holy Ghost*, Act. 9. 31.

3. But

3. But the *great joy* will be when Christ returneth in his Glory at the last day! what a multitude of sorrows will there be ended? And what a multitude of Souls will then be comforted? What a multitude of desires and prayers, and expectations will then be answered! How many thousand that have *sowed in tears, shall then reap in everlasting joy*! When the Creature shall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God, *Rom.* 8. 26, 27. When all the faith and labour, and patience of all the Saints from the beginning of the World, shall be rewarded with the Rivers of celestial pleasure, and the just shall *enter into their Masters joy*, Mat. 25. 21.

That you may the better understand the sweetness of all these sorts of joy, which Christs return will bring to Saints, observe these following ingredients in them.

1. It is *Christ himself that is the object of their joy*: He that is the dearly beloved of their Souls; that for their sakes was made a man of sorrows. It is he who is their *hope* and help: with whom they are in covenant as their only Saviour. In whom they have trusted, with whom they have deponed their Souls! If *he* should fail them, all would fail them; and they were of all Men most miserable: They would be comfortless if he should not come unto them, and were not their comfort. The *World cannot* help and comfort them, for it is empty, vain, a transient shadow: It *will not*, for it is *malignant*, and our professed enemy. *For we know that we are of God, and the whole World is* in maligno positus, *set on wickedness*, (or as some think because ὁ πονηρὸς is put for the Devil in the foregoing Verse, and the Article here also used) is as it were *planted into the Devil*, or *put under the Devil* to War against Christ and the holy Seed: And indeed Satan seemeth in this War against the Church, to have somewhat like success as he had against Christ himself: As Christ must be a Man of sorrows and scorn, and be crucified as a Blasphemer and a Traitour, before he rejoice the hearts of his Disciples by his resurrection, so the Church was a persecuted, scorned handful of Men, for the first three hundred years, and then it rose by Christian Emperours to some reputation, till Satan by another game overcame them by *Judas* his Successours; that for [*what will you give me*] by Pride and Worldliness betrayed them into that deplorate state, in which they have continued these 900 Years at least: So that the Christian name is confined to a sixth part of the World; and serious

sanctified

ſanctified Believers are perſecuted more by the Hypocrites that wear the Livery of Chriſt, than by Heathens and Infidels themſelves. And when the Church is ſo low, almoſt like Chriſt on the Croſs and the Grave, will not a Reſurrection be a joyful change? When it crieth out on the Croſs, *My God, My God, why haſt thou forſaken me?* Will not Chriſt appearing for its deliverance be a welcome ſight?

It was when *Adam* had brought a Curſe on himſelf and his Poſterity, and all the Earth, that Redemption by the holy Seed was promiſed; and when Satan had conquered Man, that Chriſt was promiſed to conquer him. It was when the World was deſtroyed by the deluge that its reparation was promiſed to *Noah*: It was when *Abraham* was a Sojourner in a ſtrange Land, that the peculiar promiſes were made to him and his Seed. It was when the *Iſraelites* were enſlaved to extremity, that they were delivered. And it was when the Scepter was departing from *Judah*, and they and the World were gone from God, that Chriſt the Light of the World was ſent. And when the Son of Man cometh, ſhall he find faith on the Earth? When we ſee how vaſt the Heathen and Infidel Kingdoms are, and what a poor deſpiſed People thoſe are that ſet their chief hopes on Heaven, and how Satan ſeemeth every where to prevail againſt them, and moſt by falſe and Worldly Chriſtians, what a trial is this to our Faith and Hope? As the Diſciples ſaid of a Crucified Chriſt, *We truſted it had been he that ſhould have Redeemed* Iſrael; we are almoſt ready in the hour of temptation to ſay, *We truſted that Gods Name ſhould* have been Hallowed, and his Kingdom come, and his Will be done, on Earth as it is in Heaven? And O how ſeaſonable, and how joyful will the Churches Reſurrection be after ſuch low and ſad diſtreſs? Many a ſad Chriſtian under the Sentence of Death, is going hence with fear and trouble: When a Moment ſhall tranſmit them into the joyful preſence of their Lord, and the poſſeſſion of that which with weakneſs and fear they did but believe.

2. And Chriſt will not come or be alone: With him will come the *New Jeruſalem*: He will put glory on each Member, but much more on the whole. O how many of our old Companions are now there? Not under temptation, or any of the tempters power? Not under the darkneſs of ignorance, error, or unbelief? Not under the pains of a languid, diſeaſed, corruptible Body?

Not under the fear of Sin, or Satan, or wicked Men: Not under the terror of Death or Hell, of an accuſing Conſcience, or the wrath of God: O with what joy ſhall we ſee and enjoy that glorious Society? To be tranſlated thither from ſuch a World as this, from ſuch temptations, ſins, ſuch fears and ſorrows, ſuch perfidious malignant wickedneſs, what will it be but to be taken as from a Goal unto a Kingdom, and from the Suburbs of Hell, unto the Communion of Bleſſed Saints and Angels, and into the Joy of our Lord.

Doct. 6. *Your Joy ſhall no Man take from you: The Joy that cometh at Chriſts return will be a ſecure everlaſting joy.* Impregnable as Heaven it ſelf: Chriſt and his Church will be Crucified no more: Nor any more deſpiſed, ſcorned, perſecuted, or falſly accuſed and condemned: Look not then for Chriſt or his Church in the Grave; *he is not here, he is riſen*: Who can we fear will deprive us of that joy?

1. *Not our ſelves*: And then we need to fear no other: Our folly and ſin is our Enemies ſtrength: They can do nothing againſt us, without our ſelves. The Arrows that wound us are all feathered from our own Wings. But our trying time will then be paſt, and confirmation will be the reward of Conqueſt. He that hath kept us in the day of our trial, will keep us in our ſtate of reſt and triumph. How the (now) fallen Angels came to loſe their firſt innocency and welfare, is unknown to us: But we have a promiſe of being for ever with Chriſt.

2. *Nor ſhall Devils deprive us of that joy*: Neither by thoſe malicious temptations wherewith they now moleſt and haunt us: Nor by the unhappy advantages which we have given them by our ſin, to corrupt our imaginations and thoughts, and affections, or to diſturb our paſſions, or pervert our underſtandings. Nor by any terror or violence to moleſt us.

3. *Nor ſhall any Men take from us that joy*: The bleſſed will increaſe it: Their Joy will be ours; and the wicked will be utterly diſabled: They will be miſerable themſelves in Hell. They will no more endanger us by flattering temptations; nor terrify us by threats; nor tread us down by their power; nor hurt us in their malice; nor render us odious by falſe accuſations; nor triumph over us with pride and falſe reproach. They that ſaid of the Church as of Chriſt,

Christ, *He trusted in God, let him deliver him now if he will have him; for he said, I am the Son of God*; they shall see that God hath delivered his Church, and he will have it. Mat. 27. 43.

Use. And will not a firm belief of all this, rejoyce the Soul under all disappointments and sufferings on Earth? And doth not our dejectedness and want of Joy declare the sinful weakness of our faith? O Sirs, our sadness, our impatience, our small desire to be with Christ, the little comfort that we fetch from Heaven do tell us that Christianity, and a life of Faith, is a harder work than most imagine: And the *Art and Form, and Words* of Holiness are much more common than a holy Heavenly mind and life. Christ speaketh many words of pity, to his Servants under sorrows and sinking grief, which some mistake for words of approbation or command. *Why are ye afraid, O ye of little faith*, were words both of compassion and reproof. I am sure the great unbelief that appeareth in much of our dejectedness and sorrow, deserveth more reproof than our sufferings deserve to be entertained with those sorrows.

Use 2. I will therefore take my farewel of you, in advising, and charging you as from God, that you be not deceived by a flattering World, nor dejected by a frowning World, but place your hopes on those Joys which no Man can take from you. If you cannot trust the Love of God, and the Grace and Promises of our Saviour, and the witness of the Holy Spirit, you must despair; for there is no other trust.

So many of you seem to have chosen this good part, the one thing necessary which shall never be taken from you, that in the midst of our sorrows, I must profess that I part with you with thankfulness and joy. And I will tell you for what I am so thankful, that you may know what I would have you be for the time to come.

I. I thank the Lord that chose for me so comfortable a station, even a People whom he purposed to bless.

II. I thank the Lord that I have not laboured among you in vain, and that he opened the Hearts of so great a number of yours, to receive his Word with a teachable and willing mind.

III. I thank the Lord that he hath made so many of you as helpful to your Neighbours in your place, as I have been in mine; and that you have not been uncharitable to the Souls

of others, but have with great ſucceſs endeavoured the good of all.

IV. I rejoyce that God hath kept you humble, that you have not been addicted to proud oſtentation of your Gifts or Wiſdom, nor inclined to invade any part of the Sacred Office, but to ſerve God in the capacity where he hath placed you.

V. I rejoyce that God hath made you Unanimous, and kept out Sects and Hereſies, and Schiſms, ſo that you have ſerved him as with one Mind and Mouth: And that you have not been addicted to proud wranglings, diſputings, and contentions, but have lived in Unity, Love and Peace, and the practice of known and neceſſary truths.

VI. I rejoyce that your frequent meetings in your Houſes, ſpent only in Reading, Repeating your Teachers Sermons, Prayer and Praiſe to God, have had none of thoſe effects which the Conventicles of proud Opiniators, and Self-conceited Perſons uſe to have, and which have brought even needful converſe, and godly communication into ſuſpicion at leaſt with ſome, that argue againſt duty from the abuſe.

Yea, I rejoyce that hereby ſo much good hath been done by you. You have had above Forty years experience of the great benefit of ſuch well ordered Chriſtian converſe, increaſing knowledge, quickening holy deſires, prevailing with God, for marvellous, if not miraculous anſwers of your earneſt prayers, keeping out errors and Sects.

VII. I am glad that you have had the great encouragement of ſo many ſober, godly, able, peaceable Miniſters, in all that part of the Country round about you, and moſtly through that and the Neighbour Countries: Men that avoided vain and bitter contentions, that engaged themſelves in no Sects or Factions, that of a multitude not above two that I know of, in all our Aſſociation had ever any hand in Wars: But their principles and practices were reconciling and pacificatory: They conſented to Catechize all their Pariſhioners, Houſe by Houſe, and to live in the peaceable practice of ſo much Church Diſcipline, as good Chriſtians of ſeveral parties were all agreed in. And you have lived to ſee what that Diſcipline was, and what were the effects of ſuch agreement.

VIII. I am glad that you were kept from taking the Solemn League and Covenant, and the Engagement, and all conſent to the

the change of the constituted Government of this Kingdom. I took the Covenant my self, of which I repent, and I'le tell you why: I never gave it but to one Man (that I remember) and he professed himself to be a Papist Physician newly turned Protestant, and he came to me to give it him: I was perswaded that he took it in false dissimulation, and it troubled me to think what it was to draw multitudes of men by carnal interest so falsely to take it: And I kept it and the engagement from being taken in your Town and Country. At first it was not imposed but taken by Volunteers: But after that it was made a test of such as were to be trusted or accepted. Besides the illegality, there are two things that cause me to be against it.

1. That Men should make a meer dividing engine, and pretend it a means of Unity: We all knew at that time when it was imposed, that a great part, if not the greatest, of Church and Kingdom were of another mind: And that as Learned and Worthy Men were for Prelacy, as most the World had (such as *Usher*, *Morton*, *Hall*, *Davenant*, *Brownrig*, &c.) And to make our terms of Union to be such as should exclude so many and such Men, was but to imitate those Church Dividers and Persecutors, who in many Countries and Ages, have still made their own Impositions the engines of division, by pretence of Union. And it seemeth to accuse Christ, as if he had not sufficiently made us *terms* of Concord, but we must devise our own Forms as necessary thereto.

2. And it was an imposing on the Providence of God, to tye our selves by Vows to that as unchangeable which *we* knew not but God might after change, as if we had been the Masters of his Providence. No Man then knew but that God might so alter many circumstances, as might make some things sins that were then taken for duty, and some things to be duty which then past for sin: And when such changes come, we that should have been content with Gods Obligations, do find our selves ensnared in our own rash Vows.

And I wish that it teach no other Men the way of dividing Impositions either to cut the Knot, or to be even with the Covenanters.

IX. I greatly rejoyce that Family Religion is so conscionably kept up among you, that your Children, and Apprentices, seem

ſeem to promiſe us a hopeful continuation of piety among you.

X. And I thank God that ſo great a number of Perſons Eminent for holineſs, temperance, humility and charity, are ſafely got to Heaven already, ſince I firſt came among you, and being eſcaped from the temptations and troubles of this preſent evil World, have left you the remembrance of their moſt imitable Examples.

And having all this comfort in you as to what is paſt, I ſhall once more leave you ſome of my Counſels and Requeſts, for the time to come, which I earneſtly intreat you not to neglect.

I. Spend moſt of your ſtudies in confirming your belief of the Truth of the Goſpel, the Immortality of the Soul, and the Life to come, and in exerciſing that belief, and laying up your treaſure in Heaven; and ſee that you content not your ſelves in talking of Heaven, and ſpeaking for it; but that your Hopes, your Hearts, and your Converſation be there; and that you Live for it, as worldlings do for the Fleſh.

II. Flatter not your ſelves with the hopes of long Life on Earth, but make it the ſumm of all your Religion, Care and Buſineſs, to be ready for a ſafe and comfortable Death: For 'till you can fetch comfort from the Life to come, you can have no comfort that true reaſon can juſtify.

III. Live as in a conſtant War againſt all fleſhly luſts, and love not the World as it cheriſheth thoſe luſts: Take heed of the love of Mony, as the root of manifold evils: Think of Riches with more *Fear* than *Deſire*: Seeing Chriſt hath told us, how hard and dangerous it maketh our way to Heaven. When once a Man falls deeply in love with Riches, he is never to be truſted, but becomes falſe to God, to all others, and to himſelf.

IV. Be furniſhed before hand with expectation and patience, for all evils that may befal you: And make not too great a matter of ſufferings, eſpecially Poverty, or wrong from Men. It is ſin and folly in poor Men, that they over-value Riches, and be not thankful for their peculiar Bleſſings. I am in hopes that God will give you more quietneſs than many others, becauſe there are none of you rich: Its a great means of ſafety to have

have nothing that tempteth another Mans desire, nor that he envieth you for: Despised Men live quietly, and he that hath an empty Purse can sing among the Robbers. He that lieth on the ground feareth not falling. When *Judea* (and so when *England* by *Saxons*, *Danes*, &c.) was Conquered, the poor were let alone to possess and Till the Land, and had more than before: It was the Great and Rich that were destroyed, or carried, or driven away. Is it not a great benefit to have your Souls saved from rich Mens temptations, and your Bodies from the envy, assaults and fears, and miseries that they are under?

V. Take heed of a Self-conceited unhumbled understanding, and of hasty and rash conclusions; it is the Fool that rageth and is confident: Sober Men are conscious of so much darkness and weakness, that they are suspicious of their apprehensions; Proud self-conceitedness, and rash hasty concluding, causeth most of the mischiefs in the world; which might be prevented, if Men had the humility and patience to stay till things be throughly weighed and tried. Be not ashamed to profess uncertainty where you are indeed uncertain: Humble *doubting* is much safer than confident erring.

VI. Maintain Union and Communion with all true Christians on Earth; and therefore hold to Catholick principles of *meer Christianity*, without which you must needs crumble into Sects. Love Christians as Christians, but the best most: Locally separate from none, as accusing of them further than they separate from Christ, or deny you their Communion unless you will sin. The zeal of a Sect as such is partial, turbulent hurtful to Dissenters, and maketh men as Thorns and Thistles: But the zeal of Christianity as such, is pure and peaceable, full of mercy and good fruits, mellow and sweet, and inclineth to the good of all. If God give you a faithful or a tolerable publick Minister, be thankful to God, and love, honour and encourage him; and let not the Imperfections of the Common-Prayer make you separate from his Communion; prejudice will make all Modes of Worship different from that which we preferr, to seem some heynous sinful Crime: But humble Christians are most careful about the frame of their own Hearts, and conscious of so much faultiness in themselves and all their service of God, that they are not apt to accuse and aggravate the failings of others, especially

cially in matters, which God has left to our own determination: Whether we ſhall pray with a Book or without, in divers ſhort Prayers, or one long one, whether the People ſhall ſing Gods praiſe in Tunes, or ſpeak it in Proſe, *&c.* is left to be determined by the general rules of Concord, Order, and Edification. Yet do not withdraw from the Communion of Sober, Godly Nonconformiſts, though falſly called Schiſmaticks by others.

VII. Be ſure that you maintain due honour and ſubjection to your Governours: *Fear the Lord and the King, and meddle not with them that are given to change,* Prov. 24. 21. and that *in regard of the Oath of God,* Eccl. 8. 2. *Curſe not the King, no not in thy thought, and curſe not the Rich in thy Bed-chamber; for a Bird of the Air ſhall carry the voice, and that which hath Wings ſhall tell the matter,* Eccl. 10. 20. Obey God with your firſt and abſolute obedience, and no man againſt him, but obey the juſt commands of Magiſtrates, and that out of Obedience to God; and ſuffer patiently when you cannot obey. And if God ſhould ever caſt you under oppreſſing and perſecuting Governours, in your patience poſſeſs your Souls; truſt God and keep your innocency, and abhor all thoughts of Rebellion or Revenge: He that believeth will not make haſte: Do nothing but what God will own, and then commit your ſelves and your way to him: Repreſs wrath, and hate unpeaceable Counſels: Our way and our time muſt be only Gods way and time. Self-ſaving men are uſually the deſtroyers of themſelves and others: *Peter* that drew his Sword for Chriſt, denied him the ſame Night with Oaths and Curſes. Fools truſt themſelves, and Wiſe Men truſt God: Fools tear the Tree by beating down the Fruit that's unripe and harſh; and Wiſe men ſtay till it is ripe and ſweet, and will drop into their hands: Fools rip up the Mother for an untimely Birth; but Wiſe Men ſtay till Maturity give it them. Fools take red hot Iron to be Gold, till it burn their Fingers to the Bone: They ruſh into Seditions and Blood, as if it were a matter of jeſt; but Wiſe Men ſow the fruit of righteouſneſs in peace, and as much as in them lieth live peaceably with all men. All men are mortal, both oppreſſours and oppreſſed: Stay a little and mortality will change the Scene; Gods time is beſt. Martyrdom ſeldome killeth the hundredth part ſo

many

many as Wars do. And he is no true believer, that taketh Martyrdom to be his loss: And Christ is more interessed in his Gospel, Church and Honour than we. Queen *Maries* cruelties, and the Bishops bonefires, made Religion universally received the more easily when her short Reign was ended. We may learn wit of the Fool, that seeing great Guns, and Musquets, ask'd what they were to do; and the answerer said, *to kill men*, saith he, *Do not men die here without killing? In our Country they will die of themselves.*

VIII. Be sure that you keep up Family Religion; especially in the careful Education of youth. Keep them from evil company, and from temptations, and especially of idleness, fullness and baits of lust. Read the Scripture and good Books, and call upon God and sing his Praise: And recreate youth with reading the History of the Church, and the Lives of Holy Men and Martyrs; instruct them in Catechisms and Fundamentals.

IX. Above all, live in Love to God and Man; and let not *selfishness* and *worldliness* prevail against it. Think of Gods goodness as equal to his Greatness and Wisdom, and take your selves as Members of the same Body with all true Christians. Blessed are they that faithfully practise those three grand principles which all profess, *viz.* 1. To love God as God above all, (and so to obey him.) 2. To love our Neighbours as our selves. 3. And to do as we would be done by. Love is not envious, malignant, censorious, it slandereth not, it persecuteth not, it oppresseth not, it defraudeth not, it striveth not to gain by anothers loss: Get Men once to love their Neighbours as themselves, and you may easily prognosticate peace, quietness and concord, happiness to the Land, and Salvation to the peoples Souls.

Finally, Brethren live in love, and the God of love and peace shall be among you. The Lord save you from the evils of which I have here and often warned you: Remember with thankfulness the many years of abundant mercy which we have enjoyed (tho too much mixt with our sins, and vilified by some) 1 *Thes.* 5. 11, 12, 13. *Comfort your selves together, and edify one another, even as also ye do; and I beseech you Brethren, to know them which labour among you, and are over you in the Lord and admonish you, and to esteem them very highly in Love for their work sake, and be at peace among your selves.* And the Lord deeply write on all your

Hearts these blessed words, 1 *Joh.* 4. 16. *We have known and believed the Love that God hath to us. God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.* And remember, 2 Pet. 3. 11, 12, 13. *Seeing all these things shall be dissolved, what manner of Persons ought ye to be in all holy conversation and godliness, looking for and hasting to the coming of the day of God, wherein the Heavens being on fire shall be dissolved, and the Elements shall melt with fervent heat: Nevertheless we according to his promise, look for new Heavens and a new Earth, wherein dwelleth righteousness.*

I need not lengthen my Counsels further to you now, having been called by the Will and Providence of God, to leave behind me a multitude of Books, which may remember you of what you heard, and acquaint the world what Doctrine I have taught you: And if longer studies shall teach me to retract and amend any failings, in the writings or practice of my unripe and less experienced age, as it will be to my self, as pleasing as the cure of any Bodily Disease, I hope it will not seem strange or ungrateful to you: Though we must hold fast the truth which we have received, both you and I are much to be blamed, if we grow not in knowledge, both in Matter, Words and Method; The Lord grant that also we may grow in Faith, Obedience, Patience, in Hope, Love and desire to be with Christ.

Now the God of Peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep through the Blood of the everlasting Covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be Glory for ever and ever. *Amen.* Heb. 13. 20, 21.

FINIS.

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